

Western-Iranian Semiotics: Rational Abstract Logic vs. Sensory Evolutionary Logic

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Abstract

The main question of the article is what semiotic model can be sought in the context of these philosophical theories, what is the evolutionary relationship of these models with each other and what is the relationship between the Iranian semiotic model and the West. The findings show in the Iranian philosophical tradition, in the heritage of Farabi and Avicenna, an epistemic system which has roots in Aristotelian and Neoplatonic thinking based on rational presupposition of priori categories. To them, the beginning of the sign is where the active intellect adapts the forms of a prior art imaginable to material matters. As a result, Farabi and Avicenna represent a semiotic system in a modern sense. But Suhrawardi and Mulla Sadra introduce an evolutionary epistemic system, indicating the beginning of the abstract movement of the thinkers. This theory is similar to the ideas of the Renaissance in Europe and adapts to the modernist theories of semiotics. According Suhrawardi and Mulla Sadra, there are no selfsame signs. In their semiotics, except by the mind, the sign cannot reach the field of creativity and semantic interpretation. For them, the sign flows through the steady evolution of sensory differentiation into abstract and collective space. We show in his paper the usefulness of

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this implicit semiotics as a method for textual analyzing by analyzing a visual-verbal literary text.

Keywords: *Western-Iranian Semiotics, Rational Abstract Logic, Philosophical tradition and semiotics The Iranian philosophical tradition of Farabi , Ibn Sina, Suhrawardi and Mulla Sadra.*

Extended Abstract

1. Introduction

Every intellectual system for analyzing the existence and phenomena is, in a general sense, a semiotic system. The present research, shows that not only in the Western scientific tradition but also in the Iranian tradition, we can extract a rich implicit history of semiotics along with this tradition. The findings show in the Iranian philosophical tradition, in the heritage of Farabi and Avicenna, an epistemic system which has roots in Aristotelian and Neoplatonic thinking based on rational presupposition of priori categories. To them, the beginning of the sign is where the active intellect adapts the forms of a prior art imaginable to material matters. As a result, Farabi and Avicenna represent a semiotic system in a modern sense. But Suhrawardi and Mulla Sadra introduce an evolutionary epistemic system, indicating the beginning of the abstract movement of the thinkers. This theory is similar to the ideas of the Renaissance in Europe and adapts to the modernist theories of semiotics. According Suhrawardi and Mulla Sadra, there are no selfsame signs. In their semiotics, except by the mind, the sign cannot reach the field of creativity and semantic interpretation. For them, the sign flows through the steady evolution of sensory differentiation into abstract and collective space. I show in his paper the usefulness of this local philosophy as a semiotic package and a epistemology which is ready to be translated to a method for textual analysis

2. Literature Review

It cannot be associated with the new history of semiotics, which discusses the beginning of semiotics from modern theories, especially from Saussure and Peirce, but in order to write the history of semiotics, the entire history of philosophy from Plato onwards and other philosophical fields and scientific branches should be included. In this regard, especially the history of logic and linguistics is very important

(Echo, 1984). In the West, three historical periods of semiotics can be distinguished from each other: the ancient period (Greek and Roman period until the time of Augustine), the middle period (from Augustine to Dante) and the Renaissance era. The origins of the brilliant roots of logic, poetics, rhetoric, and hermeneutics should be found in these periods, and the emergence of semantics and early theories about the nature of sign and meaning in the modern period should be traced (Nöth, 1995). In the same way, the history of Iranian philosophy can also be considered as a field for the history and background of semiotics, and the present article tries in this direction..

3. Methodology

The research method in this article is citation-analytical.

4. Results

The findings show in the Iranian philosophical tradition, in the heritage of Farabi and Avicenna, an epistemic system which has roots in Aristotelian and Neoplatonic thinking based on rational presupposition of priori categories. To them, the beginning of the sign is where the active intellect adapts the forms of a prior art imaginable to material matters. As a result, Farabi and Avicenna represent a semiotic system in a modern sense. But Suhrawardi and Mulla Sadra introduce an evolutionary epistemic system, indicating the beginning of the abstract movement of the thinkers. This theory is similar to the ideas of the Renaissance in Europe and adapts to the modernist theories of semiotics. According Suhrawardi and Mulla Sadra, there are no selfsame signs. In their semiotics, except by the mind, the sign cannot reach the field of creativity and semantic interpretation. For them, the sign flows through the steady evolution of sensory differentiation into abstract and collective space. We show in his paper the usefulness of this implicit semiotics as a method for textual analyzing by analyzing a visual-verbal literary text.

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